

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME II.

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THE CATHOLIC

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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

EMENTO, BERUM CONDITUR.

TRANSLATED.

Remember, Lord, how for our sake
Thou in the Virgin's womb didst take
Our form and nature frail;
And let with thee be ever heard,
Her tender suit for us preferred,
And let that suit prevail!

O! Mary, mother meek of grace,
Protect thy kindred human race,
Against their envious foe!
And, at life's latest parting hour,
Our souls receive, and place secure
Beyond all guilt and woe!

To Jesus, from a virgin sprung,
Be ever grateful praises sung,
And matchless glory giv'n:
The same to God, the Father, be,
And Holy Spirit, one in three,
Who reigns supreme in heav'n!

QUEM TERRA, PONTUS, OTHEBA.

TRANSLATED.

He, whom his wondrous works proclaim,
All-wise, all-mighty, sole supreme;
Whose majesty no limits bind,
Is in the virgin's womb confin'd.

Him, who those shining orbs on high
Has pour'd along the boundless sky;
A mortal maid conceives and bears,
Her God, man's humble form who wears.

Within herself could she afford
A dwelling meet for nature's lord;
Who on his finger's point can poise
Creation's whole outstretch'd that lies.

Thrice happy thou, ordain'd to see
Th' expected Saviour born of thee:
And find thyself, as Gabriel said,
Although a mother, still a maid.

To Jesus, from a virgin sprung,
Be glory giv'n, and praises sung!
Alike to God the Father be,
And holy Ghost eternally.

ALGERS.—The Roman Government it is said, has authorised the Bishop of Algiers to build ten new churches there, and to have his own cathedral enlarged.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXII.

NUMBERS.

CHAPTER XIV.—The "red cow of full age, without blemish—delivered to the priest, and brought forth without the camp to be immolated in the sight of all; into whose blood the priest is to dip his finger, and to sprinkle it over against the door of the tabernacle seven times"—is a most striking figure of the Saviour, the immaculate one of full age; delivered over to the High Priest, and led forth beyond the gate, all red in his sacred blood from the scourging; to be immolated in the sight of all.—Heb. xi. 13.

Jesus Christ is the Eternal Wisdom of the Father;—represented to us in the figurative language of scripture as of either sex, though in reality of neither; for in God there is no sex. This, however, shows us the propriety of the feminine emblem ordained in this and in other sacrifices; and also for the reasons already given, that as in the ram, the bullock, the he goat, &c., he is represented as the father of the flock or herd; that is, of the clean animals, his holy followers; so, under the appearance of the heifer, the she goat, &c., he is represented as the mother, feeding and rearing, in the Eucharist, with her own proper substance, her cherished offspring.

Verse 5.—The burning of the Cow represents the Saviour's death for the love of mankind. He was our expiatory victim consumed in the fire of his own divine charity. For "greater love than this [said he] no man hath, than that he lay down his life for his friend."

Verse 6.—The cedar wood alludes, as we observed, to the cross: the hyssop, to the anti leprous and sin cleansing efficacy of the sacrifice; and the scarlet twice died, like the colour of the victim, to the bloody ransom paid for our guilty race.

Verse 17.—Living waters are to be poured upon the ashes of the burning red cow; and with these waters, every one that is unclean is to be sprinkled on the third day, and on the seventh.

Verse 20.—If any man be not expiated after this rite, his soul shall perish out of the midst of the church.

Verse 21.—This ordinance shall be a precept forever.

The unclean are those in the state of original or actual sin. The cleansing virtue of the living water is all derived from the ashes of the red cow, into which they are poured.—So the virtue of the water of baptism, which cleanses original sin; and of Penance, which cleanses from actual sin; is all derived from the death of our divine victim. The number *three* alludes to the Trinity, in whose name both those sacraments are administered; and the number *seven*, to the whole purifying and sanctifying dispensation of the seven sacraments; or, as some interpret, to the purification of the elect on the seventh day, the final sabbath of eternity. The unclean, who neglect to be sprinkled with this cleansing medium during life, and all remaining unclean on the seventh day, are separated from the just, and doomed to perish.

CHAPTER XV. II.—The rock was a figure of Christ—the rock on which is built his church—the rock, when struck with Moses' rod, yielded water in abundance to refresh and purify the whole host of Israel.—So the Saviour, when dead as the rock, sent forth from his side,

pierced with the spear, an inexhaustible stream to refresh and purify his people, wandering in the dry and barren desert of this world.

CHAPTER XXI.—The Israelites, again murmuring against God and Moses, "the Lord sent among them fiery serpents;" that is, serpents, the bite of which excited in the wound a burning pain. These bit and killed many of the people. But on their humble acknowledgment of their sin to Moses, and on his prayer in their behalf, God orders Moses to make a brazen serpent, and set it up for a sign; declaring, that whosoever, being struck, shall look upon it, shall live.—Verse 8.

Verse 9.—Moses, therefore, made a brazen serpent, and set it up for a sign, which, when they who were bitten looked upon, they were healed.

Here, according to Protestants, God orders his own express commandment to be broken; since, according to them, he had made it a distinct part of his mandatory code, "never to make any graven image; or the likeness of any thing in the heavens above, or in the earth beneath," &c. On the contrary, however, and according to Catholics, though he expressly forbade all idols, likenesses, and graven things to be made, in order to be worshipped; as having in themselves the power of seeing, hearing, or helping us; that which the ignorant and benighted Pagans imagined;—he shows by this order given to Moses, that likenesses may be made, for most holy and instructive purposes, as that was of the brazen serpent; which, as our Saviour himself informs us, was a figure of himself crucified. "As Moses [says he] lifted up the serpent in the desert, so must the Son of Man be lifted up."—John viii. 14. The brazen image of the serpent was therefore the first crucifix, or figure of the Saviour crucified; a miraculous, too, and wonder-working image; but an image which the devil cannot but abhor, as the sign of the Man-God's triumph over him, and of the salvation of our race, whom he thought to have ruined for ever. To whom, then, can such a sign be odious; but to those who are called his brood, and over whose minds he has obtained a blind-folding influence? The Saviour calls it his own sign—the sign of the Son of Man—and surely whatever belongs to him should be dear to the Christian.

But how, one may say, could a brazen serpent have represented the Saviour? That it did so, is evident from his own words. Let us see, then, how his likeness is found in the serpent; which, one would think, rather represented the devil, who, under that form, had tempted and seduced our first parents in Paradise.

In order to understand the justness of this similitude to the Saviour, we must know, what none but the learned in languages can tell us, that the Hebrew name of the serpent is *Heve*, a word at the same time which signifies *Life*; whence is derived the Latin word *Ævum*, signifying the duration of life; and its compounds *primævus*, *coævus*: in English, primeval, living before; coeval, or living at the same time. *Eve*, too, the name of the first woman, the mother of all mankind, from whom they were to derive their life, is from the same verbal root. *Life*, then, in Hebrew, is the name of the serpent; and the figure traced of the serpent, before perhaps the invention of letters, was equivalent to the written word, *Life*, as the Egyptian monuments, the most ancient of any, the figure of the serpent, always signifying life, is been frequently traced; and *Life Eternal*, an attribute of the Deity, is there indicated by the serpent formed into a

circle, which has neither a beginning nor an end, placed over the heads of the Egyptian divinities, *Anubis, Osiris, Isis, Serapis*, as their distinguishing sign, or hieroglyph. We find also on the forehead of the Egyptian Mummy the figure of a serpent coiled up, indicating thus the seat of life.

As the art of medicine is for restoring health, and preserving life, the emblem of that science is the serpent. Hence Esculapius, a renowned Egyptian physician, was distinguished in the representations made of him, by the accompanying sign of his art, the serpent: and his daughter, Hygia, who prepared his medicines, by her cup, and a serpent represented drinking out of it when full, or rising out of it when drained: indicating that the sick wishing for life, must drain her cup; and that whoever drains it, shall have life. Both these were finally worshipped by most of the Heathen nations; the one as the God and the other as the Goddess of medicine.

The serpent then signified: or rather, was the word of life itself; and the very thing it signified. It was, therefore, the fittest figure possible, to denote him, who is life itself, and the author, restorer and preserver of life. *I am the way, the truth and the life*, says Jesus Christ. But he, who is the essential life, assumed our mortal humanity, and dying as man delivered us from death, which must else have ensued from the mortal bites of the *fiery serpents*; that is, from the poisonous and unfortunately prevailing temptation of the serpent fiend whispered to our first mother in Paradise, and still plied by him and his snaky legions against her envied posterity. The Israelites looking up for a cure to the dead serpent on the pole, shew that mankind must look up for salvation to life's author slain—to the Saviour crucified. Why then did the devil assume the figure of life, the serpent? Because he promised life; he was the false serpent, who promised life but gave death. And God allowed him to take that form, that the Saviour might shew forth, under the same hieroglyphic form, the ease with which his wisdom infinite can defeat all the arts of the crafty fiend, and turn all his mischievous machinations to his own utter confusion, and discomfiture.

Verse 14.—*Wherefore, as is said in the book of the wars of the Lord, &c.* This book, which, like several others quoted in the sacred text, has been lost, shews that the scriptures, the Protestant's pretended only rule of faith, is deficient.

FEMALE PREACHERS.

THE woman was made for the man; not the man for the woman. The man was made for God; and, through man, the woman also; who is part of his being—*flesh of his flesh, and bone of his bone*.—The woman, then, as the weaker party, and hence ordained the subordinate one; made but to the image of man, who was made to the image of God; the woman ought never to have acted by herself; and without the counsel, direction, and approbation of man, her natural head. Venturing, however, unfortunately, to act by herself, she was seduced and ruined by

the crafty fiend; and became the organ and instrument of his temptation to man in Paradise. Man again, who derived all his knowledge immediately from God; allowing himself to be counselled and cajoled by her, of whom he was the natural counsellor and director; inverted quite the order of things; and thus implicated himself in her rash transgression and all its unhappy consequences. In order, therefore, to replace all, as it happily was from the beginning, the woman must drop her unauthorised, nay, forbidden, pretensions to counsel and direct the man, whom she counselled wrong and misdirected: and ever after to be guided by him in whatever concerns their common welfare.—This is, all along, particularly in the religious sense, the plan pursued in God's redeeming dispensations: for only the man was by him appointed to perform the sacred rites of worship; and mediate between the Deity and his fellow creatures. Never, but in the Heathen religions, were Priestesses known to exist. Man alone, in the Religion of God, was permitted to exercise the functions of the sacred ministry. It was always to man that the Deity made known his will; and from him the woman received the Divine intimation.

Yet, in numbers of the reformed sects we see this order of God and Nature reversed: and the woman still, as after her fall, and when under the deceiving influence of the spirit of error, holding forth her counsel and injunctions, as inspired, to man, her natural head, superior, and director. Thus, the one, that should be guided, presumes in turn to guide: and the fickle female fancy is seen to lead round in all its wild vagaries and fondly formed conceits, as if spell-bound, the manly intellect.

The law laid down for woman—Gen. 3, 16—is thus inculcated by the great Apostle, Saint Paul: *Let women keep silence in the Churches: for it is not permitted to them to speak; but to be subject as also the law saith. But if they would learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the Church.* 1. Corinth. 14. 34. And again: *Let the woman learn in silence, with all subjection: but I suffer not a woman to teach; nor to use authority over the man; but to be in silence. For Adam was first formed; then Eve. And Adam was not seduced; but the woman, being seduced, was in the transgression, &c.* 1 Tim. ii, 11.

What, then, would this Apostle have said, had he witnessed, as in our days, female doctors and expounders of the Divine Law to man; and not expounding in the sense of the Church; though even this was the presumption blamed and forbidden by the Apostle; but every one holding forth her own doctrinal notions, and interpreting the word of God according to her supposed inspired conjectures. Is not this still Eve in Paradise, tempted first herself, and still tempting her husband? What would he have said, had woman assumed in his time, as in our parliamentary sect, the right to rule the Church of Christ as its spiritual head; and to dictate like old Queen Bess, its Faith and discipline; under pain of death to a terror-struck, trembling and passive people and Clergy?—And, were he alive, in what terms would he reprobate in a pretended Christian Church, the law enjoining all to consider as the head of that Church, the man, woman or child, male or female, who happens to be born the successive legitimate sovereign of the Land? Did Christ ever commission a Cæsar, or an Elizabeth, not Peter and his apostles, to feed his flock?

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. L.

WEDNESDAY, APRIL 27.

••• The Editor, in consequence of his attendance being requested at the consecration of the Very Rev. Michael Power, at Laprairie, on the 8th May next, as Catholic Bishop for this diocese, will be absent about two weeks.

••• To the prayers of all the Catholics of western Canada our new Bishop recommends himself; and requests our clergy, on Sunday the 8th May next, to add to the usual Collects the prayer *Pro Episcopo*:

Deus, Fidelium Pastor et Rector, &c.

WM. P. MACDONALD,
Vicar General.

In the present and subsequent numbers of our paper, we shall lay before the public an official disclosure of the dangerous workings, the anti-social and anti-Christian tendency of Orangeism in the British dominions.

From the Edinburgh Review.

ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

- ART. IX.—1. *Report: Orange Lodges, Associations, or Societies in Ireland.* Ordered by the House of Commons to be printed, 20th July, 1835.
2. *Second Report from the Select Committee appointed to Inquire into the Nature, Character, Extent, and Tendency of Orange Lodges, Associations or Societies in Ireland, with the Minutes of Evidence, and Appendix.* Ordered by the House of Commons to be printed, 6th August, 1835.
3. *Third Report: Orange Lodges, Associations or Societies in Ireland.* Ordered by the House of Commons to be printed, 6th August, 1835.
4. *Report: Orange Institutions in Great Britain and the Colonies.* Ordered by the House of Commons to be printed 7th September, 1835.
5. *Report of the Select Committee appointed to inquire into the Origin, Nature, Extent, and Tendency of Orange Institutions in Great Britain and the Colonies, and to Report the Evidence taken before them, and their Opinions to the House.* Ordered by the House of Commons to be printed, 7th September, 1835.

Two distinct committees were appointed during the last session of Parliament to inquire into the origin, nature, extent, and tendencies of Orange Associations in Great Britain and the Colonies, and in Ireland.

The committee on the Orange Associations in Ireland originally consisted of twenty-seven members, of whom thirteen were conservatives, one or two neutrals, and the remainder liberals. Amongst the conservatives were Mr. Shaw, Sergeant Jackson, Colonel Conelly, Colonel Percival, Colonel Verner, Mr. Maxwell, and Sir Edmond Hayes; the last three gentlemen being Orange Grand Officers, and

directing members of the institution.—During the long period, above five months, which the committee sat, some changes of its members took place. Mr. Shaw, Col. Percival, Colonel Conelly, were exchanged for further conservatives; as Mr. Spring Rice, Mr. Cutlar Ferguson, &c. were replaced by other liberals, on the formation of the present administration. The committee on Orange Associations in Great Britain contained a larger proportion of liberals. The Irish Committee closed their labors without making any report.—The English report is full and satisfactory.

The evidence taken before these committees spreads over the occurrences of the last forty years. Two-and-twenty witnesses were examined by the Irish Committee. Eight of these are Grand officers, or leading members of the Irish Orange Association, and are, of course, strongly impressed with the virtues of Orangeism. The remainder consist of four officers of police, two lords-lieutenant of counties, three magistrates, two lawyers, a physician and two farmers. They all reside in or have been connected with the districts where Orangeism is most active: they are of various religious persuasions, but chiefly of the Church of England, and express opinions unfavorable to the institution. The English committee examined eighteen witnesses; of whom thirteen were active Orangemen. The only witness not an Orangeman, who was examined respecting Orange transactions, was Mr. Innes, a member of the Scotch bar. The other witnesses gave evidence respecting official or unimportant subjects. The documents submitted to the two committees consist generally of extracts from the official correspondence and records of the two grand lodges of England and Ireland.

We have been thus exact in our analysis of the two committees, and of the evidences and witnesses brought before them, because in a report of the Irish Grand Lodge, which appeared in the newspapers in November last (Morning Chronicle Nov. 23) there are some violent reflections on them, and more especially on that for Ireland. This report bears the signature of Lord Cole and Mr. Henry Maxwell. Its object is to impugn the evidence we are about to examine, and more especially that taken before the Irish Committee. It asserts that this committee wasted its time in the examination of a number of malignant and ignorant enemies of Orangeism; and closed its proceedings without affording time for the Orange witnesses to be re-examined, contrary to a distinct pledge. Now this committee sat forty one days;—twenty for the examination of Orange witnesses, and twenty one for those who were not Orangemen; among whom were Lord Caledon, Lord Gosford, Mr. Sharman Crawford, M. P., Mr. Kernan, Sir Fredk. Stovin, &c. And it is a fact worthy of Mr. Maxwell's and Lord Cole's explanation, that the last four days of the committee's sitting were wholly occupied by the examination of Lieut. Colonel William Blacker, a well known Orangeman of 40 years' standing, and Member of the committee of the Grand Lodge of Dublin; by the re-examination of Hugh Ryves Baker, Esq. Deputy Grand Treasurer of the As-

association; and Lieut. Col. Verner, Deputy Grand Master of the Association; and then it closed its labours by the examination of Henry Maxwell, Esq. Grand Secretary of the institution, who thinks fit to make those loose assertions.

The first Orange Lodge was formed on the 21st September, 1795, at the house of a man named Sloan, in the obscure village of Loughgall. The immediate cause of those disturbances in the north that gave birth to Orangism, was an attempt to plant colonies of Protestants on the farms or tenements of Catholics who had been forcibly ejected. Numbers of them were seen wandering about the country, hungry, half naked, and infuriated. Mr. Christie, a member of the Society of Friends, who appears to have passed 60 or 70 years on his property as quietly as a man may in the neighborhood of such violent neighbors, gives a painful account of the outrages then committed. He says (5573.) 'he heard sometimes of 12 or 14 Catholic houses wrecked in a night, and some destroyed.'—(5570.) 'That this commenced in the neighborhood of Church-hill,' between Portadown and Dungannon, and then it extended over nearly all the northern counties. . . . In the course of time, after the Catholics were many of them driven from the county, and took refuge in different parts of Ireland, understood they went to Connaught. Some years after, when peace and quietness was in a measure restored, some returned again; probably five or six years afterwards. The property which they left was transferred, in most instances, to Protestants; where they had houses, and gardens, and small farms of land, it was generally handed over by the landlords to Protestant tenants. That occurred within my knowledge.' He further says, 'It continued for two or three years, but was not quite so bad in 1796 and 1797 as it was earlier. After this wrecking and the Catholics were driven out, what was called the Break-of-Day party, merged into Orangemen; they passed from the one to the other, and the gentlemen in the county procured what they termed their Orange warrants to enable them to assemble legally, as they termed it. The name dropped, and Orangism succeeded to Break-of-Day men.'—(5575.)

At first the association was entirely confined to the lower orders; but it soon worked its way upwards; and so early as November, 1798, there appears a corrected report of the rules and regulations officially drawn up, and submitted to the Grand Lodge of Ireland, under the Presidency of Thomas Verner, Esq., Grand Master; J. E. Beresford, Esq., Grand Secretary; and others. The state of the country, soon after the formation of these Societies, is faithfully described in an address which the late Lord Gosford, as Governor of Armagh, submitted to all the leading magistrates of the county.—His lordship stated that he had called them together to submit a plan to their consideration for checking the enormities which disgraced the county. He then proceeds: 'It is no secret that a persecution, accompanied with all the circumstances of ferocious cruelty which have in all ages distinguished that dreadful calamity, is now raging in this country. Neither age nor even acknowledged innocence as to the late disturbances is sufficient to excite mercy, much less afford protection. The only crime which the wretched objects of this merciless persecution are charged with, is a crime of easy proof; it is simply a profession of the Roman Catholic faith. A lawless banditti have constituted themselves judges of this species of delinquency, and the sentence they pronounce is equally concise and terrible; it is nothing less than a confiscation of all property and immediate banishment. It would be

extremely painful, and surely unnecessary, to detail the horrors that attended the execution of so wide and tremendous a proscription, which certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient and modern history can afford. For where have we heard, or in what history of human cruelties have we read, of more than half the inhabitants of a populous country deprived at one blow of the means as well as the fruits of their industry, and driven in the midst of an inclement winter to seek a shelter for themselves and their hapless families where chance may guide them? Those horrors are now acting, and acting with impunity,

[TO BE CONTINUED.]

ADDRESS of the Catholics of Perth and surrounding townships, to their Pastor, the Rev. JOHN HUGH McDONAGH, A. M., on his leaving them for a short time on a visit to Ireland.

REV. AND DEAR SIR:

Having learned that the Lord Bishop of Kingston was kind enough to allow you a few months leave of absence, in order to visit the land of your birth, we avail ourselves of this opportunity of tendering to you this humble address at your parting with us, (for a short time, we hope;) and also, that you will accept of this trifling sum of ONE HUNDRED POUNDS, which is the voluntary contribution of the Catholics of the parish of Perth and adjoining missions. Knowing well the fatigues and privations you have endured with such singular fortitude in this extensive mission, as well as the small remuneration we were able to afford you for such exertions, (particularly last winter,) leaves us but this one course to adopt. There are so many disinterested traits in your dignified character, in the double capacity as the meek and mild mediator between an all-wise disposer of mighty events and man; and the disinterested because happy adviser of our temporal matters when occasion required your interference. We have often heard dignatories of our church from the pulpit, and altar previous to our making this lovely country the land of our adoption; we have listened to many sermons from those who were never heard but with delight and profit; and we must candidly confess your discourses on the Mysteries of our Holy Religion were as instructive to our ears as any we have ever heard. You have fostered the seeds of religious peace and good feeling amongst us. They have been generally disseminated throughout the land, and with prudent and careful culture may fill the furrows of the country with plenty and its heights with verdure, and will, with God's blessing, make us a great, a happy and an united people. This grateful address, with its trifling accompaniment, is the highest reward which our humble but attached people can bestow on their beloved pastor.

Your zeal and assiduity to your sacred calling have earned for yourself the esteem of all parties, even of the worthy and well informed portion of the community who conscientiously differ from us (only) in matters of faith. Your private virtues and your public worth are on record; they need no panegyric; they are before the world, and we think we would be unworthy the name of Catholic, nay, of Christians, did

we not come forward on this occasion and humbly testify our regret at your leaving us even for a short period, which we are well aware you cannot possibly avoid doing, owing to matters in that country of a domestic nature, that require your presence in the home of your childhood.

May God grant you a safe return to us to continue long to connect friendly feelings amongst all our fellow subjects, and prove a true beacon to guide us through the troubled ocean of this world to the port of rest and happiness.

THOS. McCAFFERY,
SIMON HOGAN,
WM. COYLE,
HENRY BYRNES,
PATRICK DOWDALL,
Committee.

REPLY.

VERY DEAR PARISHIONERS:

Accept of my heartfelt and sincere acknowledgment for the tribute of your approval of my exertions in the cause of religion amongst you. I am with difficulty able to give expression to the feelings with which I am actuated by the very high compliment you have paid me; but when I find it accompanied with so substantial a proof of the sincerity of your friendship for me, I really feel overpowered. The parting of friends in all cases is a trial, although the separation should only last for a very brief period; but the parting of the pastor and the flock is no slight difficulty, as we all (I am sure) feel on the present occasion. At any time, to sever the ties which affection entwines round the heart, is painful; but when these ties are strengthened by the bonds of religious union, and cemented by years of reciprocal and intimate friendship, the pastor who bids a farewell, however short his absence may be contemplated, must surely experience that feeling in its fullest extent. I certainly feel no small gratification for the high eulogiums you pass on the efficacy of my exhortations amongst you. I am possessed of very slender talents indeed—perhaps less than any other clergymen in this extensive diocese—however, I have, on all occasions, endeavored to instill into the minds and hearts of my hearers the sound dogmas which alone belong to our Holy Religion. The greatest work of God is Jesus Christ, and the greatest work of Jesus Christ is his church which he confided to his apostles and to their successors, and against which the gates of hell can never prevail. Our Lord did all and suffered all while on earth for the sake of his church, but it was from heaven she derived her present position of stability and universal charity, composed of all the faithful of all nations united to her invisible head Jesus Christ, and distinguished from all human society by preeminently divine characters proportioned to the weakness of human understanding. Her invisible head caused her to be predicted in the old law and represented in the synagogue in order that the figure should exist previous to the reality, so that she was always visible either in figure or effect, and is therefore called "a city built upon a mountain which cannot be hid." He has provided her with ministers, who, filled with the Holy

Ghost, have proved their mission by their sanctity and morals, in order that those who had taken shelter in her bosom might not "be carried away by every wind of doctrine." He has confided to her the sacred deposit of his faith of which he is the true pillar and the ground work, treating as heathens and publicans all those who refuse submission to the wisdom and authority of her decisions; and to prove that she alone was infallible, he promised that "the gates of hell could not prevail against her"—to prove that she alone was Catholic or universal, he set no other bounds to her than the uttermost limits of the earth; and in order that it should more clearly appear that eternal wisdom had built her on a firm rock, and that the assaults of hell were incapable of shaking her foundation, he permitted her to suffer all manner of persecutions; for if she had not sustained herself against her enemies, her triumphs might have been attributed to the defeat and weakness of the opposition shewed by the Jews, Pagans, Infidels, &c. from her first formation at Jerusalem to the present day.

I could here, my friends, dilate upon the subject to a protracted length, but I shall content myself with these few observations for the present, considering them sufficient to strengthen your belief in her infallibility. I am about to visit (with my ecclesiastical superior's kind permission) the home of my childhood, and shall, I hope, with God's assistance, return in the Fall.

In conclusion, I should wish to observe, that I have not the vanity to believe that my ministry has been exempt from defects—the flattering illusions you have made result from your partial kindness. It awakens, however, in me a deep feeling of humiliation. Sincerely do I regret the very imperfect manner in which many of the duties of my sacred calling have been discharged; yet, on your kind indulgence, I will rely for a charitable remembrance of my faults. It is, however, a consolation to feel on this occasion, that in our past relations we have lived, as we now for a short period (I hope) part, in harmony and friendship. I accept of your splendid present of £100; and shall never, as in duty bound, cease to bear the remembrance of your affection in my mind.—May God, in his mercy, shed his choicest blessings on you, and inspire you all with every feeling of christian charity towards your fellow-men of every denomination, without distinction of creed or country; and may you persevere to the end of your days in these happy dispositions, so that you may be placed at the right hand of God hereafter, when the archangel shall sound the trumpet to awaken from death the slumbering nations of every clime.

I again thank you from my heart for the kind feelings you have been pleased to entertain towards me; and shall never, as long as the breath of life remains, cease to offer my prayers for your spiritual and temporal welfare.

I remain, my dear Parishioners,
Your faithful and
Devoted Pastor,
J. H. McDONAGH, A. M.
Catholic Pastor of Perth.

Perth, 16th April, 1842.

From the Catholic Expositor.
ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE U. STATES.

(CONCLUDED.)

Notwithstanding these misfortunes, several congregations existed in the province, with resident priests; and others, which were occasionally visited by the missionaries. But they were so removed and dispersed, that a great number of families could not assist at mass, and receive instructions but once in the month: and though pains were taken by the pious heads of families to instruct their children, it must have been done but imperfectly. Among the poor, many could not read, and those who could, were without books, to procure which it was necessary to send to England: and the laws against printers and sellers of Catholic books were extremely rigorous. It is surprising that, notwithstanding all these difficulties, there were still so many Catholics in Maryland who were regular in their habits, and at peace with all their neighbors. The propriety of this conduct was a subject of edification to all, and continued to be so, until the new emigrants from foreign parts introduced a licentiousness of manners, which exposed the Catholic religion to the reproach of its enemies.

Near the residence of the clergy, and on the lands belonging to them, small chapels were built, but few elsewhere: so that it was necessary to say mass in private houses. The people contributed nothing towards the expenses of the clergy, who, poor as they were, had to provide for their own support, for the decoration, &c., of the altars, and for their travels from place to place. They demanded nothing, as long as the produce of their lands could suffice for their maintenance.

Towards the year 1730, Father Grayton, a Jesuit, (all the clergymen, it should be remarked, who labored in the colonies, were Jesuits,) went from Maryland to Philadelphia, and laid the foundation of the Catholic religion in that city. He resided there until the year 1750. Long before his death, he built the chapel near the presbytery (St. Joseph's) and formed a numerous congregation, which has continued to increase to the present day. "I remember," said Archbishop Carroll, whose language we here use, "to have seen, in 1748, that venerable man, at the head of his flock."

He was succeeded by Father Harding, whose memory is still in benediction in that city: and under whose auspices, and the untiring energies of whose zeal, the beautiful church of St. Mary's was erected.

In the year 1741, two German Jesuits were sent to Pennsylvania, for the purpose of instructing the German emigrants who had settled in that province. These were Father Schneider, a Bavarian, and Father Wapeler, a Hollander, men full of zeal and prudence. The former was particularly gifted with a talent for business, and possessed, says the MS. before us, "consummate prudence and intrepid courage." The latter, after having labored eight years in America, during which he con-

verted many, was, in consequence of his bad health, constrained to return to Europe. He was the founder of the establishment now called *Conewago*. Father Schneider formed several congregations in Pennsylvania, built the church of *Cosenhopen*, and propagated the Catholic religion around that country. Every month he visited the Germans who lived in Philadelphia, until the time when he judged it expedient to establish a resident German priest in that city. The gentleman chosen to fill that post, was the Reverend Father Farmer, a distinguished and highly respectable personage, who, some years before, had arrived in America, and had been stationed at Lancaster, where his life was truly apostolical. It was about the year 1760, that he took possession of his new appointment. "No one can be ignorant," remarks our MS. "of the labors which were undergone by this servant of God." His memory is in veneration among all who knew him, or have heard of his merit. He continued to be a model for all succeeding pastors, until his death, which occurred in 1786.

In 1776, the American Independence was declared, and a revolution effected, not only in political affairs, but in those also relating to religion. For, while the thirteen provinces of North America rejected the yoke of England, they proclaimed at the same time, freedom of conscience, and the right of worshipping the Almighty, according to the spirit of the religion to which each should belong.—Before this great event, the Catholic faith had penetrated into two provinces only, viz. Maryland and Pennsylvania. In all others the laws against the Catholics were in force. Any priest coming from foreign parts was subject to the penalty of death; all who professed the Catholic faith were not merely excluded from the offices of government, but could hardly be tolerated in a private capacity. While this state of things continued, it is not surprising that but very few of them settled in those provinces; and they, for the most part, forsook their religion. Even in Maryland and Pennsylvania, as was before mentioned, the Catholics were oppressed: the missionaries were insufficient for the wants of those two provinces, and it was next to impossible to disseminate the faith beyond their boundaries:

By the declaration of Independence, every difficulty was removed: the Catholics were placed on a level with their fellow christians, and every political qualification was done away.

Several reasons were assigned in the MS. for the adoption of the article extending to all the members in the states an unqualified freedom of conscience.

1. The leading characters of the first Assembly, or Congress, were, through principle, opposed to everything like vexation on the score of religion: and, as they were perfectly acquainted with the maxims of the Catholics, they saw the injustice of persecuting them for adhering to their doctrines.

II. The Catholics evinced a desire, not less ardent than that of the Protestants, to render the provinces independent of the mother country; and, it was manifest,

that, if they joined the common cause, and exposed themselves to the common danger, they should be entitled to a participation of the common blessings which crowned their efforts.

III. France was negotiating an alliance with the United Provinces: and nothing could have retarded the progress of that alliance more effectually, than the demonstration of any ill-will against the religion which France possessed.

IV. The aid, or at least the neutrality of Canada was judged necessary for the success of the enterprise of the Provinces: and by placing the Catholics on a level with all other christians, the Canadians, it was believed, could not be but favorably disposed towards the revolution.

It was not till after the war, that the good effects of freedom of conscience began to develop themselves. The priests were few in number, and, almost all superannuated. There was but little communication between the Catholics of America, and their bishop, the Vicar apostolic of the London district, on whose spiritual jurisdiction they were dependent. But, whether he did not wish to have any relation to a people whom he regarded in the light of rebels; or whether it was owing, says our old MS., to the natural apathy of his disposition, it is certain, that he had hardly any communication either with the priests or the laity, on this side the Atlantic. Anteriorly to the declaration of Independence, he had appointed the Rev. Mr. Lewis, his Vicar; and it was this gentleman who governed the mission of America, during the time that the Bishop remained inactive.

Shortly after the war, the clergy of Maryland and of Pennsylvania, convinced of the necessity of having a superior on the spot, and knowing, too, that the U. States were opposed to any jurisdiction in England, applied to the Holy See, to grant them the privilege of choosing a superior from their own body. The request was acceded to: and their unanimous suffrages centered in the Rev. John Carroll, whose election was approved by the Holy See, and on whom ample power, even that of confirmation, was immediately conferred.

The number of Catholics, at this period in Maryland, amounted to about sixteen thousand: and the greater part of whom were dispersed through the country, and employed in agriculture. In Pennsylvania, there were about seven thousand, and in the other states, as far as it was possible to ascertain, there were about fifteen hundred. In this number, however, were not comprised the Canadians, or French, or their descendants, who inhabited the country to the west of Ohio, and the banks of the Mississippi.

In Maryland the priests were nineteen in number: in Pennsylvania but five. Of these, five were worn out with infirmities and age, and the rest were advanced in years. None, except those in Baltimore and Philadelphia, subsisted on the contributions of their flocks.

The MS. here ends: other documents, however, may be had, which will afford a continuation of this interesting subject,

FIRST AND SECOND LANDIGN OF ST. PATRICK IN IRELAND.

On being carried by his captors to Ireland, the young Patrick was purchased, as a slave, by a man named Milcho, who lived in that part of Delaradia which is now comprised within the county of Antrim. The occupation assigned to him was the tending of sheep; and his lonely rambles over the mountain and in the forest are described by himself as having been devoted to constant prayer and thought, and to the nursing of those deep devotional feelings which, even at that time, he felt strongly stirring within him. The mountain alluded to by him, as the scene of these meditations, is supposed to have been Sliebhmis, as it is now called, in Antrim. At length, after six years of servitude, the desire of escaping from bondage arose in his heart; a voice in his dreams, he says, told him that he "was soon to go to his own country," and that a ship was ready to convey him. Accordingly, in the seventh year of his slavery, he betook himself to flight, and, making his way to the south-western coast of Ireland, was there received, with some reluctance, on board a merchant vessel, which, after a voyage of three days, landed him on the coast of Gaul.

After indulging, for a time, in the society of his parents and friends, being naturally desirous of retrieving the loss of those years during which he had been left without instruction, he repaired to the celebrated monastery or college of St. Martin, near Tours, where he remained four years, and was, it is believed, initiated in the ecclesiastical state. That his mind dwelt much on recollections of Ireland, may be concluded from a dream which he represents himself to have had about this time, in which a messenger appeared to him, coming as if from Ireland, and bearing innumerable letters, on one of which were written these words, "The Voice of the Irish." At the same moment, he fancied that he could hear the voices of persons from the wood of Focla, near the Western Sea, crying out, as if with one voice, "We entreat thee, holy youth, to come and walk still among us." "I was greatly affected in my heart," adds the Saint, in describing this dream, "and could read no further; I then awoke." In these natural workings of a warm and pious imagination, described by himself thus simply,—so unlike the prodigies and miracles with which most of the legends of his life abound,—we see what a hold the remembrance of Ireland had taken on his youthful fancy, and how fondly he already contemplated some holy work in her service.

At the time when this vision occurred, St. Patrick was about thirty years old, and it was shortly after, we are told, that he placed himself under the spiritual direction of St. German of Auxere, a man of distinguished reputation, in those times, both as a civilian and an ecclesiastic.—From this period, there is no very accurate account of the Saint's studies or transactions, till, in the year 489, we find him accompanying St. German and Lupus, in their expedition to Britain, for the purpose

of eradicating from that country the growing errors of Paganism. Nine years of this interval he is said to have passed in an island, or islands, of the Tuscan Sea; and the conjecture that Lerus was the place of his retreat seems, notwithstanding the slight geographical difficulty, by no means improbable. There had been recently a monastery established in that island, which became afterwards celebrated for the number of holy and learned persons whom it had produced; nor could the destined apostle have chosen for himself a retreat more calculated to nurse the solemn enthusiasm which such a mission required than among the pious and contemplative Solitaries of the small isle of Lerus.

The attention of Rome being at this time directed to the state of Christianity among the Irish,—most probably by the reports on that subject received from the British missionaries,—it was resolved by Celestine to send a bishop to that country, and Palladius was, as we have seen, the person appointed. The peculiar circumstances which fitted St. Patrick to take part in such a mission, and probably his own expressed wishes to that effect, induced St. German to send him to Rome with recommendations to the Holy Father.—But, before his arrival, Palladius had departed for Ireland, and the hopeless result of his mission has already been related. Immediately on the death of this bishop, two or three of his disciples set out to announce the event to his successor St. Patrick, who was then on his way through Gaul. Having had himself consecrated bishop at Eborin, a town in the northwest of that country, the Saint proceeded on his course to the scene of his labours; and, resting but a short time in Britain, arrived in Ireland, as the Irish annals inform us, in the first year of the pontificate of Sixtus the Third.

His first landing appears to have been on the shore of Dublin; or, as it is described, "the celebrated port of the territory of the Evoleni," by which is supposed to have been meant the "portus Eblanorum" of Ptolemy, the present harbor of Dublin. After meeting with a repulse, at this and some other places in Leinster, the Saint, anxious, we are told, to visit the haunts of his youth, to see his old master Milcho, and endeavor to convert him to the faith, steered his course for East Ulster, and arrived with his companions at a port near Strangford, in the district now called the barony of Lecale. Here, on landing and proceeding a short way up the country, they were met by a herdsman, in the service of the lord of the district, who, supposing them to be sea-robbers or pirates, hastened to alarm the whole household. In a moment, the master himself, whose name was Dicho, made his appearance, attended by a number of armed followers, and threatened destruction to the intruders. But, on seeing St. Patrick, so much struck was the rude chief with the calm sanctity of his aspect, that the uplifted weapon was suspended, and he at once invited the whole party to his dwelling. The impression which the looks of the Saint had made, his christian eloquence served to deepen and confirm, and not merely the pagan lord himself but all his family became converts.

In a humble barn belonging to this chief, which was ever called Sabhul Padruic, or Patrick's Barn, the Saint celebrated divine worship; and we find that this spot, consecrated by the first spiritual triumph, continued to the last his most favourite and most frequented retreat.

Desirous of visiting his former abode, and seeing that mountain where he had so often prayed in the time of his bondage, he set out for the residence of his master Milcho, which appears to have been situated in the valley of Arcuil, in that district of Delaradia inhabited by the Cruthene, or Irish Picts. Whatever might have been his hope of effecting the conversion of his old master, he was doomed to meet with disappointment; as Milcho, fixed and inveterate in his heathenism, on hearing of the approach of his holy visitor, refused to receive or see him.

After remaining some time in Down, to which county he had returned from Delaradia, St. Patrick, prepared, on the approach of Easter, to risk the bold, and as it proved, politic step of celebrating that great Christian festival in the very neighborhood of Tara, where the Princes of the States of the whole kingdom were to be about that time assembled. Taking leave of his new friend Dicho, he set sail with his companions, and steering southward arrived at the mouth of the Boyne. There leaving his boat, he proceeded with his party to the Plain of Breg, in which the ancient city of Tara was situated. In the course of his journey, a youth of a family whom he baptized, and to whom, on account of the kindly qualities of his nature, he gave the name of Benigus, conceived such an affection for him as to insist on being the companion of his way. This enthusiastic youth became afterwards one of his most favorite disciples, and, on his death, succeeded him as bishop of Armagh.

On their arrival at Slano, the Saint and his companions pitched their tents for the night, and as it was the eve of the festival of Easter, lighted at night-fall the paschal fire. It happened that, on the same evening, the monarch Leogaire and the assembled princes were, according to custom, celebrating the pagan festival of La Fackinno; and as it was the law that no fires should be lighted on that night, till a great pile in the palace of Tara was kindled, the paschal fire of St. Patrick, on being seen from the heights of Tara, before that of the monarch, excited the wonder of all assembled. To the angry inquiries of Leogaire demanding who could have dared to violate thus the law, his Magi or Druids are said to have made answer:—"This fire, which has now been kindled before our eyes, unless extinguished this very night, will never be extinguished throughout all time. Moreover, it will tower above all the fires of our ancient rites, and he who lights it will ere long scatter your kingdom." Surprised and indignant, the monarch instantly dispatched messengers to summon the offender to his presence; the princes seated themselves in a circle upon the grass to receive him; and on his arrival, one among them, Here, the son of Deigo, impressed with reverence by the stranger's appearance, stood up to salute him.

That they heard, with complacency, however, his account of the objects of his mission, appears from his preaching at the palace of Tara, on the following day, in the presence of the king and the States-General, and maintaining an argument against the most learned of the Druids, in which the victory was on his side. It is recorded, that the only person who, upon this occasion, rose to welcome him was the arch-poet Disbtach, who became his convert that very day, and devoted, thenceforth, his poetical talents to religious subjects alone. The monarch himself, too, while listening to the words of the apostle, is said to have exclaimed to his surrounding nobles, "It is better that I should believe than die;" and, appalled by the awful denunciations of the preacher, to have at once professed himself a christian.

From the Telegraph.

MODERN HISTORIANS AND THE CATHOLIC CHURCH.

When the Count de Maistre observed that "history for the last three hundred years was a conspiracy against Truth," however greatly he may have felt the evil which he so graphically announced, yet no single mind could embrace the extent of its influence, nor the enormity of its character. The calumny which poisons the social intercourse of a neighborhood, however readily traced to its source, disseminates bickerings, and animosities which rankle in the heart, long after the falsehood has been detected and acknowledged. We must then rely on the certain but tedious action of time, to tranquilize the irritation of feeling, which like the sea, remains disturbed when the cause which produced it has ceased. Every lover of peace, even for the sake of his own happiness, will readily unite in the deprecation of an evil so fatal to domestic enjoyment.

The same pernicious vice is found with the circle of its magnitude extended, exasperating the public mind in partizan warfare and national antipathies. When the agents of its infamy are mere demagogues, without talent to dazzle nor influence to sustain them, or when the subjects on which they dwell have no immediate influence with the aggregate of mankind, though the intrinsic character of the sin may be the same, yet the evil is less pernicious since it cannot vitiate the public heart, nor infuse sufficient poison into the healthy current of public opinion, to destroy the life and welfare of Society.

It is far different where natural talents, combining splendid imagery, originality of thought, and the refinement of wit, are clothed in the classic texture of language, and those wondrous powers of the human mind are arranged in battle array against Truth, which seeks to conquer men without dazzling the judgment and, to acquire dominion without forfeiting her claims to everything brightest and purest in virtue. The wide diffusion of education, according to its modern character, has filled the hearts of men with an extreme susceptibility to the charms of rhetoric.—It has polished the diamond, and though the minds of many may be dim, yet they can sparkle

in the brilliancy which is reflected by others. Hence the desire of what is called knowledge is affected by all, but experience testifies too well, that the manner in which it is conveyed, embellished with ornaments borrowed more from the imagination than reality, is the principal if not the only attraction by which it hopes to captivate the judgment. This disposition of the public taste has been keenly appreciated, and consequently he who writes best finds readiest access to the mind, no matter how vicious may be his sentiments, or how unwarrantable his assertions. The pen can be a sycophant as well as the lips, and it can better indulge in falsehood, because the blush which would mantle before men is not ashamed of God, and is suppressed by a sneer in the retirement of the closet.

No Institution has suffered so much from this exercise of talent in a bad cause as the Catholic church. If we look back on the last half century of time, and note the multitude of men combining every variety of intellect who shot their poisoned arrows at Truth; how many eloquent declaimers denounced her, how many poets found inspiration in their hatred of her existence, how many reviewers with an evil air of sincerity condemned her, how much mock solemnity appeared in the pulpit to invoke her downfall, or to warn the public to beware, how incessantly from day to day, with all the fearful activity of the press, wit, ridicule and sophistry were poured forth to invalidate her power and dishonor her professors, we may well feel astonished at her preservation, and find new proofs to establish the incapacity of all human strength to destroy her immortality. She has stood like Christ before his judges, spit upon and stricken, rebuked and despised, left forth to perish, often declared to be extinguished and dead, but always blessed with a resurrection so triumphant, that she appeared to have gathered additional lustre under the cloud, to renew, like the prophet from the mountain, her claims on the admiration of men.

This series of victories has not preserved her from attack. She is a witness against error and her influence is hated because her testimony is feared. Her friends, nevertheless, rejoice in her integrity and often have they turned from earth to contemplate her career, as she moved, like a ship on her course mounting the billows which were raised to destroy her, with her head pointing to the tempest, while it raged the loudest, and her cross unfurled. The church has thus fulfilled her celestial destinies from age to age, though the defection of her people has been solicited by every worldly promise, and the horrors of persecution and legislative tyranny have been invoked to destroy them.

If human passions could be moderated by the wisdom of experience, eighteen centuries of time ought to have some force in exposing the fallacy of their efforts for the subversion of truth. Unhappily, the malice of sin, though repeatedly baffled has found new resources in the almost infinite variety of the mind to perpetuate its aggressions on the character of the

church and the fruit of her labors. History appeals to all; it belongs alike to the college and the palace, the library of the learned and the desk of the scholar, and hence no agent could be selected more powerful in capacity for the perversion of the public mind. The prejudices which have been infused into Society particularly wherever the English tongue prevails, bear witness to the assiduity with which man has labored to confound by its means the lucid order of Truth. Vindictive historians have toiled, moved alike by the bias of education, the bitterness of sectarianism and the natural repugnance of evil to the prevalence of what is good, to reduce to the confusion of chaos the supernatural harmony with which God has invested the bright creation of his Church. Instead of contemplating it in all its magnitude, an exact proportion to the wants of mankind, men have crept around it with the disposition of Spies, to discover some blemish, which could justify their invectives. If occasionally a splendid passage may be found in their works, it is so closely connected with the misrepresentation of others, that their admiration appears to be produced not by any genuine impulse, but a disappointment in the absence of those defects which they had anticipated to find. They reverse the Christian's maxim, and throw the mantle of charity over the virtues of the Church whilst they expose the vices of some of her unworthy sons, as if she had justified them by her example or taught them in her precepts. The Catholic regards her with a far different eye; he feels a pride, a high and noble pride, such as the Gospel does not condemn, in the contemplation of her divine perpetuity, and as the traveller to the Holy land of Palestine, kneels down and kisses with blessed enthusiasm the places which had been pressed by the feet of the Saviour, so does the Catholic venerate every memorial of love which the church has erected along the shores of time. Let the unscrupulous historian assail her morality, misrepresent her tenets or pretend that men derided them; let him assert that she has been ever a tyrant over the souls of men and the deadly enemy of freedom, we can discover no testimony to substantiate these accusations, but the lips of those who uttered them to gratify some private prejudice or national antipathy. The honest inquirer can trace her career even through the mists and gloom in which infidel and Sectarian history labors to involve her.—Hence all the misrepresentations of writers cannot destroy the conviction which clings to the public mind, that she was the first and only Church in the early ages of Christianity. We can contemplate her existence when she resisted the Pagan, when she triumphed in Rome; and throughout all that diversified course of her history, when she subdued nation after nation, when her Bishops assembled in Council, when she stood between the Crescent and the Cross, when she saved the trembling vassal from his feudal tyrant, when she condemned the innovations of Luther and preferred to lose a nation from her fold, rather than permit the fair fame of Catharino of Arragon to be sul-

lied by the brutal father of Queen Elizabeth.

The affectation of sincerity which modern historians assume, is but another phase in the aspect which error presents to the world. When Gibbon assailed the Church, his animosity was too intense to impose on mankind.—The world admired his language, just as they would a shining suit of armor on an indifferent champion. Hume was no less embittered against Catholicity, he wrote, as if the grand design of the historical drawing was to exhibit our Church in the most hideous aspect; but the dust of time is falling thickly on this picture, and men do not seem over much disposed to brush it away. Lingard's investigations have been fatal to the character of the Scottish historian. Poor Goldsmith was starving, and made a wretched compilation of English history in which, as he wished his book to sell, he abused the Church, but instead of adding to his fame it has only proved, what in his own words he very honestly acknowledges that he was "a Gooseberry fool." As he was somewhat of a wag, it may be possible, that his story of Archbishop Becket having excommunicated a man for pulling a few hairs out of his horse's tail, was designed to ridicule the extravagant falsehoods, with which the Prelates of Catholic England were assailed when the nation became heretical. The commentaries of Blackstone, on account of their legal knowledge, their persual by professional men, and the reference which they make to the early times of the British Government, may be ranked amongst the records of history, but the Author, great and learned as he is allowed to be by all, was so wild a bigot, that his pages are disgraced by the gross epithets which he applies to the Catholic Church. Junius does not give a very flattering picture of the commentator, though he also indulged in the national animosity.

In our own days we have scattered amongst us, the history of civilization by Guizot, and the history of the Popes by Ranke. The latter work, after astonishing the world for a time, is quietly retiring to obscurity, to fade with the laurels of their author. The lengthy details into which he has entered to gratify his hatred of the Jesuits, and the facility with which he gives an uncharitable construction to documents admitting of a very different signification, outweigh his protestations of sincerity. He has been forced however to bear much noble testimony to the character of the Popes.

The history of civilization by Guizot, belongs to the French School of infidelity, or rather the rationalism of Germany. He professes to be a Christian and yet if the sentiments of his lectures were to be adopted by men, they would lead to interminable confusion. Christianity in his hands is a human code, a political intrigue, a system of good and evil, and the picture which he draws of the Church is such as we would expect from a man who professes such opinions. He describes his own conduct in a few words, and whilst he reproaches the negligence of others, condemns himself. "Nothing," he says, "torments history more than logic. No sooner

does the human mind seize upon an idea than it draws from it all its possible consequences makes it produce in imagination all that it would in reality be capable of producing, and then it figures it down in history with all the extravagant additions which itself has conjured up." This is precisely the plan which Guizot knows how to practice as well as to deprecate.

It is against such men as these, and all their talent to sway the public mind, that the "Church of the Living God" has had to contend for the preservation of the Christian Faith. Assailed on every side she has had to encounter all, and though the powers of intellect until later years, leaned on the side of her opponents, and all the clamor of the multitude was lifted up against her, she has stood firm amid the storm, using as long as possible the legitimate weapons of Truth, and when assailed by force, retiring from the barbarous injustice of men to abide in good time the intervention of heaven. This period has now arrived; the free Constitution of the United States has accomplished more for religion than the unfortunate friendship of kings. The intolerance of European Governments is relenting, and wherever we look we behold the sons of the church taking advantage of the propitious time, emerging from the obscurity in which they have been too long secluded, and shewing what the Catholic mind is able and willing to do for the interests of the Christian fold. All their efforts, however, will be ineffectual as long as our youth acquire their knowledge of history from pernicious sources. We would be glad to see every book expurgated of whatever is false, concerning our own or another's creed, and whilst we seek not to cover the vices of men who may have at any time disgraced the church, however exalted in dignity they may have been, nor to palliate the ambition of any branch of her almost innumerable host; yet at the same time, from our lowest Schools up to our most distinguished Colleges, we would wish to see such books admitted as may detail in unbiassed words, the history of our faith, and impart instruction in every branch of knowledge to the Student, without wounding his trust in the truth of his religion.

FOREIGN NEWS.

The *Great Western* arrived for the first time this year in our harbor this day.—She left Bristol April 2d. She brings 70 passengers and a large mixed cargo.

The *Sheffield*, Captain Allen, arrived out in sixteen days, carrying the first news of the discharge of Hogan.

The *Patrick Henry* arrived out in 10 days.

There has been no division yet on Sir Robert Peel's new plan of an income and property tax. In the House of Commons on the 24th of March, he said that he should drive it through the House as fast as possible. Sir R. Peel said, that on Monday, the 4th of April, at five o'clock he should proceed with the Exchequer-bills Commissioners Bill. There would not probably, be a very long discussion, but he proposed to give that bill prefer-

ence, on account of the interest felt by private parties in it. After that he wished to go on with his resolutions. On Tuesday, he wished that the House would go into committee on the Corn Bill, as he wished, as quickly as possible, to obtain the sense of the house upon the provisions of it, in order that it might be sent to the House of Lords. On Friday he should proceed with the resolutions.

Three special messengers have arrived in the Western—one from the British Government to Lord Ashburton—one from the French Government to the French minister—and one from the American Minister in London, all in reference, it is supposed, to the right of search.

The *Sheridan* has just arrived from Liverpool. She sailed thence on the 16th ultimo. Highly important intelligence has reached England from India.

The people of Afghanistan have taken terrible vengeance upon their European invaders. The British have been driven from Cabul, and near six thousand of their best troops have been cut to pieces. At the date of our last advices three regiments which were attempting to march under Col. McLarin from Candahar to the relief of Cabul, had been stopped by the snows westward of Chuznee, and compelled to return whence they came.—Chuznee itself was snowed up; its garrison contained but a single Sepoy regiment.—Sir Robert Sale's brigade had left Cabul in the beginning of October, and reached Jellalabad on the 12th November and there they remain cooped up unable to remove at the peril of their existence. The beleagured host could receive aid from no one; they were surrounded by an enemy from 15,000 to 20,000 strong. The force besides was divided. It consisted of nearly 6000 men, one half in the Bella Hissor, citadel, within the town, the other half in a fortified camp six miles out of town. By the 20th much annoyance, and some apprehension began to be entertained of the effects of effluvia of the heaps of unburied dead everywhere strewed around. About ten thousand corpses slain in battle lay festering about the city or the camp of Gen. Elphinstone, threatening to aid the horrors of pestilence, to those of famine and the sword, so soon as a relaxing temperature should stimulate putrefaction.

Advices from Bombay to February 1st, state that Cabul has fallen; the whole British force there, amounting to six thousand men, annihilated; one entire British regiment, the 44th, erased at one fell swoop from the army list, and five native regiments cut to pieces. The ladies of the Envoy and Officers, sixteen in number, have been carried into captivity by the ruthless Afghans, Sir William McNaughten our Envoy to Cabul, had been treacherously assassinated by a son of Mahommed—his head cut off, paraded through the streets on a pole, and stuck in derision on the walls of Cabul, by the infuriated insurgents. Eight thousand troops were about to leave England for India.

Thirty-three slaves were captured by H. M. ship *Fantome* in a six months' cruise, ending 24th of October last.

Lord Drougham has taken strong ground against the financial policy proposed by Sir Robert Peel.

Trade continues very much depressed. The Acadia arrived at Liverpool in 12 days from Halifax.

Her Majesty and the Court were at Windsor Castle.

The Earl of Munster shot himself on the 20th ultimo. Verdict that the deceased destroyed himself while laboring under temporary mental derangement.

The Duke of Norfolk died on the 16th ultimo.

On the 21st, the boiler of the steamer Telegraph burst, just after the steamer had left Glasgow, and eighteen persons were killed and many wounded by the accident.

On Wednesday a court of directors was held at the East India House, London, when Col. Sir George Arthur, Bart., K. C. H., was appointed governor of the presidency of Bombay.

Lieutenant Michael De Courcy, of the Charybdis, has been promoted to the rank of commander, on account of the extraordinary gallantry he displayed in the late action with the Carthaginian squadron.

The King and Queen of the Belgians have arrived in Paris. They left Brussels on Tuesday morning by the railroad for Mons. at 2 o'clock they passed through Valenciennes, where their carriage was near being upset in the Market square.—

A portion of the Royal Family had gone to meet them to Compiègne.

The queen of Portugal has been delivered of a fine boy.

Corn has advanced per quarter. English Funds are improving. In Cotton prices remain steady.

The 78th Highlanders have left for India.

We regret to learn, from a source entitled to confidence, that the King of the French is laboring under a disease which, to a man of his age, is very alarming.— He is said to be affected with dropsy; and as he is now in his 69th year, a complaint of this kind may justly excite the most serious apprehensions.

CHINA.—The latest accounts from China are to the 14th of December. The truce at Canton having been repeatedly broken by its perfidious inhabitants, and Capt. Nias and General Burrel having remained passive spectators of their faithlessness, the plenipotentiary had returned thither in great anger, and directed the renewal of hostilities.

THREE DAYS LATER FROM LONDON.

The Steamer Britannia, Capt. Hewitt, arrived at East Boston, on Wednesday morning about 7 o'clock, having left Liverpool on the 5th inst. She has made her passage from Liverpool to Boston in 14 1/2 days.

The only intelligence of any importance that she brings is the confirmation of the report of the overthrow of the English force in Afghanistan. We have also dates from China up to January 17th, being 3 weeks later than previously received,— but nothing has occurred of importance.

CHINA.—The British Naval Commander at Hong Kong was continuing the seizure of the Chinese junks. The Chinese at Canton were busy in making the defences of that river as effective as possible. They had three Dutch engineers for which they sent a junk to Java some months ago. It is not stated if those engineers belong to the Dutch army, although it is presumed they do. Their names are Van Scholte, Van Braam, and Van Schroek.

The Chinese Emperor is represented as incensed and alarmed with the proceedings of the foreigners. Some of the reports from his lieutenants in the provinces he had read "with fast falling tears." Great preparations are stated to be made in the province of Pekin, which is under his own imperial jurisdiction, to resist the invaders, who are expected there.

Large forces were collected in the neighbourhood of Ningpo, and as Sir Hugh Gough thought more troops necessary in order to maintain that position, the Admiral despatched a ship to take about 800 Europeans from Hong Kong. Her Majesty's ship Cornwallis had proceeded from Hong Kong to join the expedition. The Clio had arrived at Macao.

Enlistment is going on with the most unequivocal success in Dublin, and generally throughout Ireland.

The failure of the Renfrewshire Bank of Greenock, which took place last Wednesday has been productive of great commotion and alarm in the town of Greenock, where the head office was established. There were only three partners in the bank, who were collectively indebted to the company 40,000l. The liabilities of the concern are stated at 200,000l. and the assets consisting of mortgages on ships, at 100,000l.

Letters and papers from Madrid of the 26th ult. announces the recall of Mr. Turnbull, the British Consul at Havana. They add that he has been removed at the instance of the Spanish Government. It is understood that 90,000l will be sent next May to England, to pay off legion claims. These advices contain no other news of the slightest interest.

The Liverpool Mail says that Sir Robert Peel's financial propositions have been received most unfavourably thro'out the country. The measure was being discussed throughout the country, and deputations had been sent up from Bristol against it.

The Earl of Elgin, newly appointed Governor of Jamaica, had taken passage on board the West India mail steamer Isis—a new vessel.

Sir George Arthur has been appointed to the Government of Bombay.

The spacious amphitheatre at Manchester was destroyed by fire on the night of March 26. All the horses were got out in safety.

There had been a conspiracy at Brussels against the Government. Vandermeer, Vandermissen, Vanlathem, and Verpriet, were condemned to die.

Letters from Constantinople of the 8th state, that a reconciliation was about to take place between Turkey and Greece.

GIBRALTAR.

Feb. 4, 1842.

... A memorial or memorials were lately sent to the Governor, and by him forwarded to the Colonial office: one complaining of the Bishop not having permitted the funeral rites to be performed over the remains of a certain individual who lived and died without any exterior marks of his Catholicity: another imputing to the Spanish priests of Gibraltar a desire to excite the lower orders against the higher. Of this charge the governor gave the Bishop not the least intimation, although he spoke of the former when his lordship explained to the Governor the law of our Church in this respect.

Several memorials of complaint have been forwarded to the Colonial-office since Dr. Hughes's arrival, and he has been kept in the most studied ignorance of their contents. For instance, a charge was made against Mr. Wynne of having preached insubordination to the military; and on the Bishop requesting the Governor to inform him if he knew of any thing concerning the charge, and on what grounds it was made and forwarded to the Colonial-office, he refused to give any explanation whatever. However, to the memorial complaining of Dr. Hughes not having interred the individual above mentioned, Lord Stanley very decisively answered, "that this was a question of discretion on the part of the Vicar-Apostolic, in which it was not competent to her Majesty's government to interfere."

Had Lord John Russel given such an answer two years ago, peace would, ere this, have been restored to this Church.— I will send you by next packet certain correspondence which has fallen into my hands on this matter.

The people are still harassed by lawsuits for non-payment of fees demanded by the Junta for sacraments gratuitously administered by the priests. Before the individuals prosecuted, an attorney's letter is written to them; and besides the exorbitant and extravagant fees extorted by the Junta, two dollars extra-charge for attorney's must be paid. I have no doubt that the Governor is concerned in this unseemly, not to say impious, opposition to the stand made by the Bishop against simony; and I have particular information which leads me unhesitatingly to this conclusion. The members of the Junta, in fact, make little secret of this disreputable assistance, and if we may judge from their boasting, the Governor makes just as little secret in his conversation with them of the nature of the correspondence that passes between himself and the Colonial-office.— London Tablet.

THE CONVENT CHURCH AT CALCUTTA.—On Thursday evening (Nov. 11) we had the gratification of witnessing the solemn ceremony of laying the foundation on the premises at Chowringhee, recently purchased for the residence of the nuns.— There was a numerous assemblage of spectators of all creeds and denominations, and this interesting spectacle was heightened by the presence of a large body of the students of St. Xavier's College, the male and female children of the cathedral schools and orphanages.— Bengal Catholic Herald.

REMITTANCES RECEIVED SINCE OUR LAST.

Hamilton—Edward Fitzgerald, 7s 6d. Maidstone—Rev. Michael McDonnell for John Callahan, John O'Connor, John Halford, John Cavenagh, Mich McCarthy, Richard Goodbody, each 7s 6d; and Wm. Cotter, Lawrence Conway, John Martin, and Ptk. Daily, (Beller Rivières) each 7s 6d. Dundas—R. Wardle, Esq. 7s 6d. Paris—Mr Maxwell, 7s 6d. Oakville—Charles Reynolds, Patrick Rigny, and Thomas Sweeney, each 7s 6d. Gort of Toronto.—Rev Mr O'Riley for Charles Fogarty, 7s 6d, John Cerberry, 7s 6d, Gerald Doyle, 5s. [Cooksville] and Charles Quinn, 7s 6d, [Albion.] Aylmer—Rev Mr. Desautels, 10s. Alexandria—Col Alex. Clisholm, 15s.

LOST.

ON FRIDAY Evening last, 23d inst. in or about John Street, a LOT OF PAPERS, (School Accounts, &c.) being of no value to any one but the owner. Any person finding the same will be suitably rewarded, on returning them to this Office, or to Wm Branigan, (of the Rose and Thistle) James Street. Hamilton, 26th April, 1842.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the remnant establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 22, 1842.

SHIP & INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;— and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Sheffield and Heavy HARD WARE, which he will sell at the very Lowest Prices. H.W. IRELAND. Hamilton, Oct. 4, 1841.

SAMUEL McCURDY, TAILOR.

JOHN STREET, HAMILTON

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER

TO THE PUBLIC.

FROM and after FRIDAY the 11th instant, the Weekly and Semi-Weekly Courier and Enquirer will be enlarged to the size of the Daily Paper, and offer inducements to the Advertiser and general reader, such as have rarely been presented by any papers in the United States.

SEMI-WEEKLY.—This sheet will be published on Wednesdays and Saturdays. On the outside will be placed all the contents of the Daily sheets for the two preceding days, together with appropriate matter for the general reader selected for the purpose; and the inside will be the inside of the Daily paper of the same day. This publication will of course be mailed with the daily paper of the same date, and carry to the reader in the country the very latest intelligence.

Terms of the Semi-Weekly Paper.—FOUR DOLLARS per annum, payable in advance.

WEEKLY COURIER & ENQUIRER.

This sheet also is of the size of the Daily Courier, and the largest weekly paper issued from a Daily press, will be published on Saturdays only, and in addition to all the matter published in the Daily during the week, will contain at least one continuous story, and a great variety of extracts on miscellaneous subjects, relating to History, Politics, Literature, Agriculture, Manufactures, and the Mechanic Arts.

It is intended to make this sheet the most perfect, as it will be one of the largest of the kind ever offered to the reading public; that is, a NEWSPAPER in the broadest sense of the term, as it necessarily will be, from containing all the matter of the Daily Courier, and at the same time very miscellaneous and literary, by reasons of selections and republications set up expressly for insertion in this paper.

Terms of the Weekly Courier and Enquirer.—THREE DOLLARS per annum to single subscribers.

To two or more subscribers less than six, to be sent to the same Post Office, Two Dollars and a half per annum.

To six subscribers and less than twenty-five, to be sent to not more than three different Post Offices, Two Dollars per annum.

To classes and committees over twenty-five in number, to be sent in parcels not less than ten to any one Post Office, One Dollar and Three Quarters per annum.

In no case will a Weekly Courier be forwarded from the Office for a period less than one year, or unless payment is made in advance.

Postmasters can forward funds for subscribers free of Postage; and all remittances made through Postmasters, will be at our risk.

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States.

Prices Current and Reviews of the Market, will of course be published at length in each of the three papers.

Daily Papers TEN Dollars per annum.

Postmasters who will consent to act as agents for the Courier and Enquirer, Daily, Semi-weekly and Weekly, or employ a friend to do so, may in all cases deduct ten per cent. from the amount received, according to the above schedule of prices, if the balance be forwarded in funds at par in this city.

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD. Hamilton, March 23, 1842.

GIROURD & McKOY'S BIVERY STABLES Near Press's Hotel. HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to. HAMILTON, March, 1842.

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

BY NELSON DEVEREUX. THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX. Dec. 24, 1841.

QUEEN'S HEAD HOTEL. JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Oats, with civil and attentive Ostlers. W. J. GILBERT Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no expense spared in making his guests comfortable.

Oysters, Clams, &c., will be found in their season. He therefore hopes by strict attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER. Hamilton, Sept., 1841.

PATRICK BURNS, BLACKSMITH, KING STREET, Next house to Isaac Buchannan & Cos large importing house.

Horse Shoeng, Waggon & Leigh Ironing Hamilton, Sep. 22, 1841.

OYSTERS! fresh, and just received,—call at C. Langdon's Saloon. Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s, 6d. the barrel.

D. F. TEWKSBURY. Hamilton, Nov. 24, 1841.

BRISTOL HOUSE, King Street, Hamilton, near the Market,

By D. F. TEWKSBURY, September 15, 1841.

REMOVED IN HASTE.

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY. N. B. Those indebted to him will confer a favor by settling up speedily. Hamilton, Dec 1, 1841.

THE FAMILY NEWSPAPER.

THE PHILADELPHIA SATURDAY COURIER,

WITH THE LARGEST CIRCULATION IN THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence and usefulness. Its unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper, and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morale, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingrahame, T. S. Arthur, Esq., Miss Sedgwick, Miss Lesslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

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Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz,) Professor Dunglison, Professor Ingrahame, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Lesslie, Wm. F. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Milford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A. Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marrayatt, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

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Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

* * Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

NOTICE.—It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

- Rev Mr. O'Flynn, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelp
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburgh
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstown,] Sandwich
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Lee, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cutbert, Streetsville
Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev. Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennet, Cornwall
Rev Alexander J. McDonell, do
Rev John Cannon, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John Macdonald, [St. Raphael,] do
Rev John Macdonald, [Alexandria,] do
Rev. Patrick Phelan, Sem. St. SULRICE, Montreal
Mr Martin McDonell, Recollet Church do
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia
Right Reverend Bishop England, Charleston, S. C